

**Philippians 2:12-16:**

**Lights in the World**

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## **Introduction**

In Philippians 1:27 Paul gives the overarching imperative of the letter: only, live as citizens of heaven in a manner worthy of the gospel! The rest of Paul's exhortations throughout the remainder of the letter are thus to be understood as further and specific developments of that overarching imperative. As those who have been transferred from the kingdom of darkness to the kingdom of light, we are those who have had our ultimate citizenship transferred from earth to heaven. Though still in the world, we are no longer of the world. As a church in the twenty first century West we are beginning to find ourselves in an increasingly similar situation to that of our brothers and sisters in first century Philippi. We find ourselves surrounded by an increasingly hostile culture from without. We find ourselves dealing with grumblings and disputes within, in large part directly related to, or at least exasperated by, the Covid-19 pandemic and the polarized political climate.

Where should our focus as the church be in such a time? It should be right where Paul taught the Philippians theirs should be: first and foremost on living as citizen's of heaven in a manner worthy of the gospel! There are two aspects of a worthy manner of life for citizens of heaven which are taught by Paul in Philippians 2:12-16: "working it out," and "lighting it up." Thus according to Paul, as citizens of heaven we must pursue these two aspects of a worthy manner of life. We must work it out. We must light it up. The following study will develop these two aspects of a worthy manner of life by way of contextual, textual, exegetical, and theological analysis followed by an applicatory meditation.

## Contextual Analysis

### Authorship

For those who hold to an orthodox doctrine of the inspiration and preservation of the scriptures there is no reason to doubt the Pauline authorship of the Epistle to the Philippians. Nevertheless a brief vindication of Pauline authorship will be given. The letter opens with the author stating, “Paul and Timothy, bondservants of Jesus Christ.”<sup>1</sup> The author then proceeds to write using the first person “I” throughout the letter. Then, in 2:19, the author states, “I trust in the Lord Jesus to send *Timothy* to you shortly,” thus showing that *Paul* is the first person “I” — the author of the letter. Another strong indicator of Pauline authorship is the autobiographical section found in 3:4-6. This section is very similar to the autobiographical section found in 2 Corinthians 11:22-28. This short section found in 3:4-6 also corresponds with the biographical details about the Apostle Paul found in the book of Acts (cf. Acts 8:1-3; 9:1-3; 22:1-5; 26:4-11). In addition to the internal evidence, Greg Beale and Benjamin Gladd cite such early church witnesses to Pauline authorship as Polycarp and Irenaeus. Beale and Gladd state that, “the early church never doubted the authenticity of the book.”<sup>2</sup> In light of the above, the question of the authorship of the Epistle to the Philippians must be seen as unquestionable.

### Date

The questions of *when* and from *where* Paul wrote this letter to the Philippians are, unlike that of authorship, questionable. As a letter written from prison (1:12-26), the *where* question is the more fundamental question because in this case it determines the *when* question. Three

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<sup>1</sup> All Scripture quotations outside of Philippians 2:12-2:16 are from the New King James Version. Copyright 1982 by Thomas Nelson. Used by permission. All rights reserved.

<sup>2</sup> They cite Polycarp, “*Phil.* 11.3” and Irenaeus, “*Haer.* 18.4.” G.K. Beale and Benjamin Gladd, *The Story Retold: A Biblical-Theological Introduction to the New Testament*, (Downers Grove: InterVarsity Press, 2020), 290.

options are generally given concerning the *where* question: Rome, Ephesus, and Caesarea.<sup>3</sup>

Though an imprisonment in Ephesus is a possibility, there is no record of Paul ever being imprisoned in Ephesus like there is for Caesarea (Acts 23:31-26:32) and for Rome (Acts 28:30-31).<sup>4</sup> This leaves the Ephesian hypothesis as purely speculative and without any internal scriptural warrant. Though Caesarea and Rome both offer legitimate scripturally based options, the Roman hypothesis is to be favored. Three brief arguments supporting this conclusion are as follows:

1. Paul's reference to the "palace guard" (1:13) and to "Caesar's household" (4:22) most naturally assume a Roman setting.<sup>5</sup>
2. Paul's trial appears to be one from which no higher appeal can be made which would indicate a trial before Caesar himself (1:19-26).<sup>6</sup>
3. Paul's two years of Roman imprisonment provide more than enough time for all of the correspondences (past and future) mentioned in the letter to have occurred. Commentators typically see between three to six correspondences mentioned in the letter depending on how one re-constructs all of the details. Even if one assumes six correspondences and the maximum estimated time of travel between Rome and Philippi, fifty two days, this still comes out to less than one year. This leaves plenty of time within Paul's two year Roman imprisonment for all

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<sup>3</sup> Donald Guthrie, *New Testament Introduction: Revised Edition*, (Downers Grove: InterVarsity Press, 1990), 545-555.

<sup>4</sup> Beale and Gladd, *The Story Retold*, 290.

<sup>5</sup> Gordon Fee states that the word for "[palace guard] ... naturally refers to the Praetorian Guard, the emperor's own elite troops stationed in Rome." Gordon Fee, "Paul's Letters to the Philippians," in *The New International Commentary on the New Testament*, ed. Gordon Fee (Grand Rapids: Eerdmans Publishing, 1995), 35.

<sup>6</sup> Guthrie, *Introduction*, 547.

noted correspondences to have occurred.<sup>7</sup> Most scholars would date Paul's Roman imprisonment recorded in Acts 28:17-31 to between 60 and 62 A.D. With Paul's trial appearing to be nearing conclusion (1:19-26) this would seem to most reasonably date the letter to sometime around 62 A.D.<sup>8</sup>

### Audience

The history of Philippi and the Philippian Church provide plenty of illumination for the understanding of the letter as a whole and for the section being considered in this paper. In Acts 16:12 it is stated that Philippi was "a colony." After defeating Mark Antony in 42 B.C., Octavian bestowed upon Philippi the coveted "Italic Right," and made them a Roman Military Colony.<sup>9</sup> This meant that the citizens of Philippi, a mix of natives and Roman military personnel, possessed the full rights of Roman Citizens.<sup>10</sup> This explains the strong civic pride found in Acts 16:20-22. It meant something to be a Philippian. Merrill Tenney notes that Philippi had a definite Roman atmosphere.<sup>11</sup> G. Walter Hansen paints Philippi as a miniature Rome. "Roman arches, bathhouses, forums, and temples dominated Philippi at the time of Paul," and "Latin became the official language."<sup>12</sup> Hansen goes on to note that even though many gods were worshiped in

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<sup>7</sup> Guthrie, *Introduction*, 548-550. and Moises Silva, "Philippians," in *Baker Exegetical Commentary of the New Testament*, ed. Moises Silva (Grand Rapids: Baker Book House, 1992), 6n4.

<sup>8</sup> Fee, *Philippians*, 37.

<sup>9</sup> Fee, *Philippians*, 25-26. See also Merrill C. Tenney, *New Testament Times: Understanding the World of the First Century* (Grand Rapids: Baker Publishing, 2006), 276-77. and R.P. Martin, "Philippi," in *The New Bible Dictionary*, ed. J.D. Douglas (Grand Rapids: Eerdmans Publishing, repr. 1973), 985.

<sup>10</sup> Tenney, *New Testament*, 276-77.

<sup>11</sup> Tenney, *New Testament*, 276-77.

<sup>12</sup> G. Walter Hansen, "The Letter to the Philippians," in *The Pillar New Testament Commentary*, ed. D.A. Carson (Grand Rapids: Eerdmans Publishing, 2009), 2-3.

Philippi, “the city’s religious life centered on the worship of the emperor.”<sup>13</sup> The primary titles for the emperor by the time of Paul’s writing this letter were “Lord and Savior.”<sup>14</sup> If you were a Philippian, your citizenship was in Rome and you worshiped Caesar — your Lord and Savior. The picture we have then of Philippi is that of a place where day to day life was relatively descent for the common person. It was a cultured place. It was a place of strong civic pride and religious loyalty to the Roman Emperor and to the Roman Empire. This meant it was a fertile place for persecution to arise against any who would claim loyalty to another King and to another Kingdom. It is against this background and into this culture of a first century Roman Military Colony, growing in its hostility toward the church, that Paul writes the words found in Philippians 2:12-16.

#### Occasion and Purpose

Having addressed the *who*, *where*, and *when* questions concerning the letter above, the *why* question will now be addressed. What was the occasion which led to Paul’s writing this letter? What was Paul’s purpose for writing it? There are multiple reasons that can be discerned from the letter that are relatively mundane in character. These include: thanking the Philippians for their gift in support of Paul’s temporal needs (1:3-5; 2:25; 4:14-18); an update on Paul’s current situation (1:12-26); and plans to send both Timothy (2:19-24) and Epaphroditus (2:25-30). However, the major concern on Paul’s mind that undergirds even the mundane sections of the letter is that of *unity and joy in the midst of hostility*. David Alan Black notes five discernible structural threads that not only tie the letter together but also reveal its overarching

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<sup>13</sup> Hansen, *Philippians*, 3.

<sup>14</sup> Fee, *Philippians*, 31.

purpose.<sup>15</sup> First, he notes that the word “φρονέω” (mindset), otherwise found only thirteen times in Paul, is used by him 11 times throughout Philippians.<sup>16</sup> Second, he notes that the theme of suffering is highlighted by Paul’s use of numerous words belonging to it’s semantic field.<sup>17</sup> Third, he notes that “εὐαγγέλιον” (gospel) occurs throughout the letter.<sup>18</sup> Fourth, the pre-fix “συν” (together) is used copiously in this letter.<sup>19</sup> Fifth, he notes that “χαρά” (joy) is used fourteen times in Philippians and only thirty six times in the rest of the Pauline corpus.<sup>20</sup> A sixth structural thread, noted by Gordon Fee, found throughout the letter is that of the theme of humiliation unto exaltation.<sup>21</sup> With these threads Paul weaves a tapestry of exhortation to togetherness, like-mindedness, and joyfulness in the light of the gospel and in the face of suffering and hostility.

Also of note is that the core of the letter, the hortatory section that spans from 1:27-4:9, is marked off by an inclusio consisting of four key words which reinforce the structural threads concerning the purpose of the letter noted above. In 1:27-2:2 we find the four words: “πολιτεύεσθε (conduct yourselves as citizens) ... στήκετε (stand firm) ... συναθλοῦντες (together striving) ... φρονῆτε (like-minded)” and then in 3:20-4:3 we find the four same words: “πολίτευμα” (citizenship) ... “στήκετε” (stand firm) ... “φρονεῖν” (like-minded) ... “συνήθλησάν” (together strived). By the use of these four key words to bracket off and tie

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<sup>15</sup> David Alan Black, “The Discourse Structure of Philippians: A Study in Textlinguistics,” *Novum Testamentum* Volume 37, 1 (January 1995): 29-30, <https://www.jstor.org/stable/1561235>.

<sup>16</sup> See 1:7; 2:2, 5; 3:15, 16, 19; 4:2, 10.

<sup>17</sup> See 1:7, 13, 14, 17, 27, 29, 30; 3:10; 4:3, 14.

<sup>18</sup> See 1:5, 7, 12, 16, 27; 2:22; 4:3, 15.

<sup>19</sup> See 1:7, 27; 2:2, 17, 18, 25; 3:17; 4:3, 14.

<sup>20</sup> See 1:4, 18, 25; 2:2, 17, 18, 28, 29; 3:1; 4:1, 4, 10.

<sup>21</sup> Fee, *Philippians*, 30. See 1:6, 10, 21-24; 2:9-11; 3:11-14, 20-21; 4:1, 5, 19-20.

together this core section Paul is highlighting the Philippians heavenly citizenship, their call to a common mindset, and their call to stand firm and fight together for the gospel against all adversaries.

In light of the structural analysis done by Black, and the *inclusio* just noted, Paul's purpose for writing Philippians comes into focus. Paul is writing to a church in a city known for its commitment to citizenship and corporate responsibility. Philippi is built around its allegiance to Lord Caesar and to the standard of Roman Law. Seeds of division had begun to sprout in the Philippian Church seen by the conflict between Euodia and Syntyche (cf. 4:2-3). Selfishness and earthly mindedness were the roots of this conflict. If left alone these sprouts could continue to grow and lead to full blown division in Philippi.

Throughout the letter Paul seeks to reunite the persecuted and suffering Philippian church by giving them two keys to unity in the midst of hostility. The first key is humility. In 1:27-2:30 he calls the Philippians to humble-mindedness and exhorts them to imitate their humble-minded Lord and Savior Jesus Christ as well as the humble-minded and Christ like pair: Timothy and Epaphroditus. The second key is heavenly-mindedness. In 3:1-4:9 he calls the Philippians to forsake all confidence in the flesh and all earthly thinking and to strive for heavenly glory and heavenly-mindedness. In this section the Philippians are exhorted to imitated the heavenly-minded Paul and to meditate on excellent and heavenly things. These two calls to humble-mindedness and heavenly-mindedness mirror the scriptural pattern of humiliation unto exaltation. In light of the above, we can confidently posit that the overarching theme of the Letter to the Philippians and the purpose for which Paul writes is: *Unity in the Midst of Hostility*.

## Outline of the Letter to the Philippians

- I. Opening Salutation and Benediction (1:1-1:2)
- II. Opening Thanksgiving and Prayer (1:3-1:11)
- III. Paul's Christ Centered Update (1:12-1:26)
  - A. The Chained Apostle and the Unchained Gospel (1:12-1:18)
  - B. To Live is Christ, to Die is Gain (1:19-1:26)
- IV. Paul's Christ Centered Exhortations (1:27-4:9)
  - A. Heavenly Humble-Mindedness (1:27-2:30)
    - 1. A Worthy Manner of Life (1:27-1:30)
    - 2. Unity through Humble-Mindedness (2:1-5)
    - 3. The Humble-Minded Christ (2:6-11)
    - 4. Lights in the World (2:12-2:18)
    - 5. The Humble-Minded Timothy (2:19-2:24)
    - 6. The Humble-Minded Epaphroditus (2:25-2:30)
  - B. Humble Heavenly-Mindedness (3:1-4:9)
    - 1. No Confidence in the Flesh (3:1-6)
    - 2. The Heavenly-Minded Paul (3:7-4:1)
    - 3. Unity through Heavenly-Mindedness (4:2-4:9)
- V. Closing Thanksgiving and Prayer (4:10-4:20)
- VI. Closing Salutation and Benediction (4:21-4:23)

The two large sections (1:27-2:30 and 3:1-4:9) are entitled the way they are because while the first section has an emphasis on humble-mindedness the heavenly-minded element is not absent, and while the second section has an emphasis on heavenly-mindedness the humble-minded element is not absent. In light of the above outline, one can see that the passage under consideration in this paper, Philippians 2:12-16, falls within the section on "Heavenly Humble-Mindedness."

## Textual Analysis

The United Bible Societies Fifth Edition lists only one textual variant in the text of Philippians 2:12-16.<sup>22</sup> The variant is “ὡς” in 2:12. The variation is between “μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον” (not as in my presence only) and “μὴ ἐν τῇ παρουσίᾳ μου μόνον” (not in my presence only). One need not understand much about textual criticism or exegesis to see the *relative* lack of importance concerning this variant in regard to the *meaning* of Paul’s words. The presence of “ὡς” is favored in all three of the major printed editions of the Greek New Testament.<sup>23</sup> The presence of “ὡς” is given “A” support in the UBS Fifth Edition and is argued for strongly by Bruce Metzger in his Textual Commentary on the Greek New Testament.<sup>24</sup> The external evidence as listed in the critical apparatus of the UBS Fifth Edition is overwhelmingly in favor of its inclusion. It is present in Papyrus 46, Codex Sinaiticus, Codex Alexandrinus, Codex D, many of the earlier majuscules and minuscules, the Byzantine Text Tradition, and in such early writers as Basil and Chrysostom. It is absent only in Codex B (Vaticanus), a few majuscules and minuscules, as well as a few early versions and authors. Metzger attributes its absence in these sources to either accident, or to intentional deletion based on its apparent superfluity. In light of all of the above, the presence of “ὡς” will be taken as essentially indisputable and thus will be a part of the exegetical analysis of the text.

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<sup>22</sup> Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo Martini, and Bruce Metzger, *The Greek New Testament Fifth Revised Edition* (Stuttgart: United Bible Societies, 2014), 655.

<sup>23</sup> The three major editions are: The UBS Fifth Edition, The Byzantine Text, and the Textus Receptus.

<sup>24</sup> For Metzger’s comments on this variant see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (London: United Bible Societies, 1971), 613.

## Exegetical Analysis

### Philippians 2:12

Greek: Ὡστε ἀγαπητοί μου καθὼς πάντοτε ὑπηκούσατε μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε.<sup>25</sup>

Translation: Therefore my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, with fear and trembling you work out your own salvation.<sup>26</sup>

Paul begins this verse, “Ὡστε ἀγαπητοί μου” (Therefore my beloved). Ὡστε (Therefore) is an illative particle used to introduce an independent clause.<sup>27</sup> That is, it is used here by Paul to draw an inference from what he has just stated in 1:27-2:11. What Paul is going to say in 2:12-16 logically, necessarily, follows from what he has said prior.<sup>28</sup> Paul is saying, “my beloved, in light of what I have just said, you *must necessarily*....” However, Paul is not merely presenting a cold logical argument. He is a pastor. He is not only as wise as a serpent when it comes to theology and good and necessary application of that theology, he is as gentle as a dove. Thus he follows the logical particle immediately with “ἀγαπητοί μου” (my beloved). Here “ἀγαπητοί” (beloved)

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<sup>25</sup> Throughout the Exegetical Analysis section of this paper, the greek text is the Textus Receptus copied from this source: <https://www.blueletterbible.org>.

<sup>26</sup> Throughout the Exegetical Analysis section of this paper, the translation given is the author’s own.

<sup>27</sup> Walter Bauer and William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Fourth Revised and Augmented Edition (Chicago: The University of Chicago Press, 1957), 908. See also William D. Mounce, *Mounce’s Complete Expository Dictionary of Old & New Testament Words* (Grand Rapids: Zondervan, 2006), 1316.

<sup>28</sup> The entire section spanning from 1:27-2:18 is a development of Paul’s call in 1:27 to live as citizens of heaven in a manner worthy of the gospel. As Paul begins to close this section, his use of the inferential particle here should be understood as drawing a conclusion from all which came before it in this section. However, in the immediate context and in a narrow sense Paul is also likely drawing an inference in light of the fact of Christ’s ascension and its implications. Paul’s uses of Isaiah 45:23 here is very similar to his use of the same text in Romans 14:11. There Paul states that the implication of Christ’s ascension and the statement that “every knee shall bow to Me, and every tongue shall confess to God,” is that all shall give an account of himself to God. Paul goes on in Romans 14 to state that therefore, in light of future judgement, we ought not to judge one another. Here Paul is drawing a similar inference: in light of future judgement, we ought to be about what Paul calls us to in Philippians 2:12-16.

is an adjective in the vocative case. The vocative is often used in an emotional context. The author who uses the vocative case is doing so to indicate deep emotion.<sup>29</sup> In calling them his “beloved,” Paul is not only reminding them that they are beloved ones because they are united by faith to the beloved Son who is eternally beloved by the Father, but also that they are Paul’s beloved. Paul’s love for them as their spiritual father is reflective of the Father’s love for His Son. Paul loves them with the “affection of Christ” Himself (cf. Phil. 1:8), who in relation to His Spiritual offspring is their “Everlasting Father” (cf. Isa. 9:6). In these opening few words we see a master pastor-theologian at work. Paul is arresting both the minds and the hearts of the Philippians with his opening words in this section.

He continues, “καθὼς πάντοτε ὑπηκούσατε” (just as you have always obeyed). The adverb “καθὼς” (just as) indicates comparison. That is, an “as . . . so, likewise” statement is being introduced.<sup>30</sup> Paul continues, “πάντοτε ὑπηκούσατε” (you have always obeyed). The verb “ὑπηκούσατε” (you have obeyed) is an aorist active indicative second personal plural. This means that Paul is speaking about the Philippians past history, their historical record of obedience. The verb “ὑπηκούσατε” (you have always obeyed) has as its root “ακούω” (to hear, to listen). Thus the verb indicates, not merely obedience, but obedience which comes by way of listening.<sup>31</sup> It is also used to indicate submissive obedience.<sup>32</sup> Paul is saying then that the

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<sup>29</sup> On the vocative case see Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 67-69.

<sup>30</sup> BAG, *Lexicon*, 392.

<sup>31</sup> Fritz Rienecker and Cleon Rogers, *Linguistic Key to the Greek New Testament* (Grand Rapids: Zondervan, 1980), 552.

<sup>32</sup> Mounce, *Dictionary*, 1297.

Philippians have always, in the past, obeyed his words with a ready, willing, and submissive spirit. Their record is one of obeying willingly and submissively.

Paul then states, “μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου” (not as in my presence only but now much more in my absence). The words, grammar, and syntax of this sentence are pretty straight forward, and are plainly understood by simply reading the english translation. Paul is continuing his “as ... so, likewise” statement. The “as” part of the statement ends with “μόνον” (only). The “so, likewise” part begins with “ἀλλὰ” (but). To paraphrase, Paul is saying “*as* (καθὼς) you have always obeyed willingly and submissively in the past, in my presence, *so likewise* (ἀλλὰ)...” That this is the logical flow of Paul’s thought in these opening words in verse 12 is brought out even more clearly by the words that follow, “νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου” (now much more in my absence). Paul is comparing the situation of his *past presence* with that of his *present absence*. That is, he is saying “**just as you have** always obeyed in the past, *in my presence*, **so likewise now much more** *in my absence* (νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου)...” The phrase “πολλῶ μᾶλλον” (much more) is a comparative phrase made up of an adjective (πολλῶ) and a comparative adverb (μᾶλλον). So Paul is saying “compared to your past record of obedience in my presence, now even more so that I am presently absent I want you to continue to obey willingly and submissively.” So with the use of an “as ... so, likewise” (καθὼς ... ἀλλὰ) statement combined with a comparative “much more” phrase (πολλῶ μᾶλλον) Paul is calling the Philippians to *continue* even more diligently in the present what they have always done in the past.

Why is that so critical to understand? It is critical to understand because it means that the following command “μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε” (with fear

and trembling you yourselves work out your salvation) is defined by what has preceded it. That is, the command to “work out your salvation” is a call to *continue* to obey. This understanding of “work out your salvation” follows necessarily from the structural-logical flow of Paul’s thought, the “as . . . so, likewise” structure of verse 12.<sup>33</sup>

With that in mind we can analyze Paul’s words in this final clause. “With fear and trembling” (μετὰ φόβου καὶ τρόμου) is in the emphatic position in this clause. It precedes the imperative. So obedience to the command that follows *must* be mixed with “fear and trembling.” By “fear and trembling” Paul means “a nervous and trembling anxiety to do right.”<sup>34</sup> He is speaking about a reverence and awe, a child-like fear of offending God our Father in any way.<sup>35</sup> With this phrase Paul is drawing on and developing the readiness, willingness, and submissiveness that has been characteristic of the Philippians past obedience (ὀπηκούσατε).<sup>36</sup> So “with fear and trembling,” Paul says “τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε” (you work out your own salvation). The use of the reflexive pronoun “ἑαυτῶν” (your own, lit. your-*self*) is a subtle way to emphasize the Philippians personal involvement. It is *their* salvation that *they* are to work out. Paul emphasizes their involvement even more with his use of “κατεργάζεσθε” (you work out). This verb is a present middle imperative second person plural. The verb’s basic meaning is to accomplish, produce, or to realize in practice.<sup>37</sup> However, it is the fact that this verb is in the

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<sup>33</sup> Fee and Silva also understand Paul’s flow of thought in this way. Fee, *Philippians*, 235-236. Silva, *Philippians*, 135.

<sup>34</sup> Rienecker and Rogers, *Linguistic Key*, 552. Quoting J.B. Lightfoot.

<sup>35</sup> See William Hendriksen’s helpful discussion of this phrase. William Hendriksen, “Philippians,” in *New Testament Commentary* (Grand Rapids: Baker Academic, 2007), 121.

<sup>36</sup> See the above discussion of this word.

<sup>37</sup> BAG, *Lexicon*, 422. and Mounce, *Dictionary*, 1186.

middle voice that is of note here. The middle voice is used to emphasize the *actor* in the *action*.<sup>38</sup> So it is not simply “work out,” but “*you* work out.” Grammatically, Paul is stating as emphatically as he can that the Philippians are responsible to work out their own salvation with fear and trembling. The middle voice also nuances the meaning of “κατεργάζεσθε” (you work out). It takes on the nuance of “continuous, sustained, strenuous effort.”<sup>39</sup>

Of final note in verse 12 is the word “σωτηρίαν” (salvation). It is here combined with the present tense verb “κατεργάζεσθε” (work out). That “salvation” is combined with a present tense verb is not unimportant. In fact it is critical. It is critical because it not only reinforces everything that has been said above about the synonymy of “obey” and “work out your salvation,” but it is just as critical for understanding what Paul is *not* saying. For when Paul speaks here of working out their salvation, by the way he does so, it is abundantly clear that he is not speaking about their need to get saved, as in their need to repent unto life and exercise saving faith.<sup>40</sup>

Apart from what has been argued above concerning the flow of Paul’s thought and the synonymy of “obey” and “work out your salvation,” we know exactly what Paul means and does not mean by “salvation” in this context because he speaks of it with a present tense verb. Paul is speaking about salvation in the present tense. To show why this is indeed important we will note the different senses in which the scriptures speak about our salvation. Specifically, the scriptures speak about our salvation in three senses. We see these three *senses* of salvation in the three *tenses* of salvation.<sup>41</sup>

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<sup>38</sup> On the middle voice see Wallace, *Greek Grammar*, 414-415.

<sup>39</sup> Hendricksen, *Philippians*, 120.

<sup>40</sup> So Silva, *Philippians*, 138.

<sup>41</sup> See Derek Thomas’s article. Derek Thomas, “The 3 Tenses of the Gospel,” on <https://www.ligonier.org/posts/3-tenses-gospel> (March 5, 2014).

The scriptures refer to Christians as those who “have been saved.”<sup>42</sup> This is salvation being spoken of in the past tense. When the scriptures speak about salvation in the past tense they are primarily speaking about salvation in the sense of justification.<sup>43</sup> We are those who have been forgiven our sins and who have been counted as perfectly righteous by having Christ’s righteousness imputed to us by faith alone. The scriptures also speak about Christians as those who “are being saved.”<sup>44</sup> This is salvation being spoken of in the present tense. When the scriptures speak about salvation in the present tense they are speaking about our progressive sanctification. We are those who are being progressively conformed to the image of Christ and specifically to his death. Finally, the scriptures speak about Christians as those who “shall be saved.”<sup>45</sup> This is salvation being spoken of in the future tense. When the scriptures speak about our salvation in the future tense they are speaking about our glorification. We are those, who at the resurrection on the last day, will be fully and gloriously conformed to our glorified Savior in the twinkling of an eye. Our progressive sanctification will be brought to an instantaneous completion. In Philippians, Paul himself moves through these three senses of salvation in

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<sup>42</sup> Ephesians 2:8-9, “For by grace you *have been saved* through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast.” (NKJV) Italics added. Here in the greek, “have been saved” is in the perfect tense which combines both past and present tenses. So literally in its fullness it could be translated “you have been and so currently are saved.” The Ephesians present state of salvation is rooted in their past, once and for all salvation.

<sup>43</sup> Certainly this is not to the exclusion of regeneration and adoption. It is merely a note of emphasis.

<sup>44</sup> 1 Corinthians 1:18, “For the message of the cross is foolishness to those who are perishing, but to us who *are being saved* it is the power of God.” (NKJV) Italics added. Here “are being saved” is in the present tense.

<sup>45</sup> Romans 5:9, “Much more then, having now been justified by His blood, we *shall be saved* from wrath through Him.” (NKJV) Italics added. Here “shall be saved” is in the future tense.

3:9-11.<sup>46</sup> Also, it is of note that in 3:12-14 where Paul describes the life of progressive sanctification he uses verbs drawn from the athletic arena to do so. He says that he presses on, reaches forward, and presses toward the goal of resurrection glory. Paul's *description* of progressive sanctification in these verses vindicates our above *definition* of "κατεργάζεσθε" (you work out) in the middle voice as meaning "to accomplish, produce, or to realize in practice with continuous, sustained, strenuous effort."

Therefore, in light of both the structural-logical flow of the verse and the fact that Paul speaks about salvation in the present tense sense, it is clear that by the command to "work out your salvation with fear and trembling" Paul is calling the Philippians to continue to diligently obey willingly and submissively. They are to realize in practice their sanctification. They are to run the path of holiness which leads to glory with the effort of an olympic athlete. They are to be as good trees which bear good fruit worthy of repentance. Even more, they are to be as good trees which not only bear, but which strain out their good fruit.

#### Philippians 2:13

Greek: ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας

Translation: because God it is who is producing in you, both the willing and the working, for the sake of His good pleasure.

Paul continues in verse 13, "ὁ θεὸς γὰρ ἐστὶν" (because God it is). Two notes are relevant to make concerning these words. First, the conjunction "γὰρ" (because) is used. This conjunction

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<sup>46</sup> Philippians 3:9-11, "and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith (Justification); that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death (Sanctification), if, by any means, I may attain to the resurrection from the dead (Glorification)." (NKJV). Parenthetical statements added. The three senses of salvation are seen clearly in Paul's thought in these verses.

is to be taken as a subordinate causal conjunction.<sup>47</sup> First, this means that it is introducing a subordinate idea. It is introducing a dependent clause (verse 13) which modifies the independent clause of verse 12. Next, the causal aspect of this conjunction indicates that Paul is stating the ground or basis of his command in verse 12. Paul just commanded the Philippians to work out their salvation and in doing so emphasized as strongly as he could grammatically their responsibility to do so. Paul knows that the Philippians will immediately wonder not only *why* but even more *how* it is that they can obey such a strong command.<sup>48</sup> This is why Paul immediately grounds the imperative in the indicative.

Now, just as strongly as Paul stated the imperative of verse 12, he just as strongly states the indicative of verse 13. This is seen, first of all, in the second note of relevance concerning the opening words of verse 13, “ὁ θεὸς γὰρ ἐστίν” (because God it is). Paul places “ὁ θεὸς” (God) in front of the conjunction, thus shifting “God” to the emphatic position in the sentence.<sup>49</sup> Literally the text reads, “God, for it is.” But how is it exactly that God is the answer to both the *why* and *how* questions which arise in light of verse 12? Paul explains that God it is “ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν” (who is producing in you, both the willing and the working). The word used here by Paul, “ἐνεργῶν” (working) is a present active participle. This indicates that

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<sup>47</sup> See Wallace on the subordinate conjunction and the more particular causal conjunction. The conjunction “γὰρ” (for or because) has only two uses. It is either used as a coordinate explanatory conjunction or as a subordinate causal conjunction. The latter best fits the context in our passage. If it were the former Paul would be understood as simply giving additional information in verse 13 about the coordinate clause of verse 12. Perhaps one could argue that Paul is doing exactly this and is simply explaining *why* one ought to obey the command of verse 12. While the “*why*” question is not outside of Paul’s mind in verse 13 (nor is it excluded by the use of the causal conjunction), as the exegesis of the passage given here will show, Paul’s primary focus is on the “*how*” question. That is, he is stating *how* it is that the Philippians are able to obey the command. Therefore, the conjunction is to be taken as a subordinate causal conjunction. Wallace, *Greek Grammar*, 667-669, 674. Silva also understands this conjunction as causal. Silva, *Philippians*, 139.

<sup>48</sup> So also Fee, *Philippians*, 237.

<sup>49</sup> Fee, *Philippians*, 238.

God is presently and continually “working” in them (cf. Phil. 1:6). The word “ἐνεργῶν” (working) means to communicate power, energy, and efficiency and is most often used in the New Testament with reference to God as the communicating agent.<sup>50</sup>

God is producing “ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν” (in you, both the willing and the working). The prepositional phrase “ἐν ὑμῖν” (in you) should be taken as indicating the space or sphere within which God works or “produces.”<sup>51</sup> God works within the church, both individually and corporately. He works from the inside out (cf. 2 Cor. 4:16; also Lk. 6:43-45), enabling the heart and the hands. He produces in you “καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν” (both the willing and the working). The double “καὶ . . . καὶ” construction along with the presence of the article (τὸ) with each verb is a way of giving special emphasis to both.<sup>52</sup> Paul is stating as clear as he can that God is at work producing in both ways. The verbs “τὸ θέλειν” (the willing) and “τὸ ἐνεργεῖν” (the working) are present active infinitives used substantively as direct objects of the participle “ἐνεργῶν” (working).<sup>53</sup> This means that Paul is saying that God (the subject) is working or producing (the verb) the willing and the working (direct objects) in and of the Philippians. As Wallace notes, the resultant meaning of this explicitly affirms “the divine initiative in the process of sanctification.”<sup>54</sup> God’s communication of power and energy produces in the Philippians first of all “τὸ θέλειν” (the willing). The willing (τὸ θέλειν) means the willing

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<sup>50</sup> Gerhard Kittel, *Theological Dictionary of the New Testament*, Volume 2, edited by Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1964), 653. Also Mounce, *Dictionary*, 1143.

<sup>51</sup> On the preposition “ἐν” see Wallace, *Greek Grammar*, 372. Fee also takes this prepositional phrase as indicating the “where” of God’s work. Fee, *Philippians*, 238.

<sup>52</sup> Mark J. Keown, “Philippians 1:1-2:18,” in *Evangelical Exegetical Commentary*, edited by H. Wayne House (Bellingham: Lexham Press, 2017), 465.

<sup>53</sup> On infinitives see Wallace, *Greek Grammar*, 603.

<sup>54</sup> Wallace, *Greek Grammar*, 603.

of purpose, the resolve or wish to do something.<sup>55</sup> The working (τὸ ἐνεργεῖν) here used of the Philippians means the acting.<sup>56</sup> Thus Paul is saying that God’s work in us is comprehensive. It is a work in and through the whole man. God’s work in His people is not only to be seen in their actions, that is in the good that they *do*, but even in their *desires* and *choices* to do the good.

Paul finishes his thought in verse 13 by stating that God so works in His people “ὑπὲρ τῆς εὐδοκίας” (for the sake of His good pleasure). The preposition “ὑπὲρ” (for the sake of) when used with a genitive noun, which “τῆς εὐδοκίας” (his good purpose) is, indicates *advantage*, thus “for the sake of.”<sup>57</sup> The noun “τῆς εὐδοκίας” (his good pleasure) is here to be understood as referring to God’s good pleasure.<sup>58</sup> More specifically it refers to “His gracious resolution to save,” and His sovereign delight in so doing.<sup>59</sup> Paul is saying then that God produces in His people their willing and their working, for the sake of, or in the interest of, His gracious resolution to save them. The Philippians must work out their salvation, and most importantly they *can* work out their salvation because their gracious loving Father in heaven delightfully communicates to them the grace and power to do so. To slightly modify Augustine’s famous

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<sup>55</sup> BAG, *Lexicon*, 355.

<sup>56</sup> BAG, *Lexicon*, 264.

<sup>57</sup> On the uses of “ὑπὲρ,” see Wallace, *Greek Grammar*, 383.

<sup>58</sup> As Silva notes, some see here a reference not to God’s will but to human goodwill. They argue this based on the fact that the pronoun for “His” is not present in the greek text. Silva responds by quoting Henry Alford who states that “the insertion of the article where it is generally omitted from abstract nouns after the preposition, as here, necessarily brings in a reflexive sense, — to be referred to the subject of the sentence.” Here Alford is referring to the insertion of the article “τῆς.” Abstract nouns like “εὐδοκία” often drop their article “τῆς” when following a preposition “ὑπὲρ.” However when the article is inserted it gives a reflexive sense to be referred back to the subject of the sentence, which here is God. That is the noun “εὐδοκία” is to be referred back to the grammatical subject, God. Silva, *Philippians*, 142.

<sup>59</sup> Kittel, *TDNT Vol. 2*, 747. See the word study of “εὐδοκία” at the end of this paper in Appendix B for a vindication of this more specific definition.

words, we could say that Paul here is saying that, “the Lord commands what He will, and He *delights* to grant what He commands.”

Philippians 2:14

Greek: πάντα ποιείτε χωρίς γογγυσμῶν καὶ διαλογισμῶν

Translation: Do all things without grumblings and contentious dialogues.

After calling the Philippians to continue to diligently obey the Lord, to work out their salvation *with* fear and trembling, Paul goes on to call them to do all things *without* grumblings and contentious dialogues. In light of the fact that between verses 13 and 14 there is no connecting particle verse 14 is to be understood as closely connected with, and a continuation of, Paul’s thought in verses 12 and 13.<sup>60</sup> Paul begins “πάντα ποιείτε χωρίς” (Do all things without). Here the verb “ποιείτε” (Do) is a present active imperative second person plural. This means that Paul is giving a command to the entire congregation to continually and habitually “do” what he is calling them to do. He is calling them to do “πάντα” (all things). This is a comprehensive statement along the lines of Paul’s call in 1 Corinthians 10:31 to “*do all* to the glory of God.” The close connection with verses 12 and 13 in combination with the comprehensive “πάντα” (all things) bears then the following sense: the Philippians entire lives are to be diligently walked in obedience to the Lord and are to be marked by reverence and awe *and* by a lack of grumblings and contentious dialogues.

The grumblings (γογγυσμῶν) here are a reference to murmuring complaints, to expressions of discontentment.<sup>61</sup> The plural noun “διαλογισμῶν,” here translated as “contentious

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<sup>60</sup> Fee, *Philippians*, 243.

<sup>61</sup> BAG, *Lexicon*, 163. and Mounce, *Dictionary*, 1114.

dialogues” is in itself simply the greek word (*dialogismos*) from which we get our english word “dialogue.”<sup>62</sup> Thus it refers most basically to discourse or conversation. However, in light of the call to “do all things *without* complaining and dialoguing,” the word here should be understood, along with its overwhelming use in the New Testament, in a negative sense, thus “*contentious* dialogues.”<sup>63</sup> When we take into account the overarching theme of Philippians, “unity in the midst of hostility,” we can better understand what Paul had in mind when he called the Philippians to “do all things without grumblings and contentious dialogues.”<sup>64</sup>

As to the “γογγυσμῶν” (grumblings), Paul’s concern is with the expressions of discontentment that were beginning to creep into the church in Philippi. These grumblings were related to their budding discontentment with their current situation which more and more was being characterized by suffering and persecution (cf. Phil. 1:7, 28-30). Four indicators in the letter back up this view. First, as noted above, Paul uses the word “joy” significantly more times than in any other letter. Second, Paul makes the profound statement in 1:29 that suffering for the sake of Christ is a *gift* from God! Third, Paul highlights his own ability to be content in all situations in 4:11-13. Fourth, underneath the two major hortatory sections of the letter (1:27-2:30 and 3:1-4:9) lies the pattern of humiliation (now) unto exaltation (later). Taken together these four indicators show that Paul is seeking to teach the Philippians that the pattern of the christian life is one of suffering now, in this life, and being exalted later, in the life to come. The Philippians need to change their thinking on suffering. Far from being reason to express

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<sup>62</sup> See the *Shorter Oxford English Dictionary*, Vol. 1 (New York: Oxford University Press, 2002), 669.

<sup>63</sup> Kittel, *TDNT Vol. 2*, 97. Kittel notes that the negative sense of “διαλογισμῶν,” in the sense of “evil thoughts” is the predominant use in the New Testament.

<sup>64</sup> For a defense of this theme as the overarching theme see the sub-section on “Occasion and Purpose” in the “Contextual Analysis” section above.

discontentment, it is reason to rejoice as they receive this gift from their Father in heaven. This view that Paul's call to do all things "without grumblings" is in reference to expressions of discontentment concerning their current situation is reinforced by the fact that Paul's choice of word, "γογγυσμῶν" (grumblings), is the word used in the LXX to refer to Israel's wilderness grumblings. Soon after their deliverance Israel had become discontent with life in the wilderness and grumbled about it. In a similar way, as these former citizens of the Roman Colony of Philippi were being made citizens of heaven, they were beginning to face suffering and persecution. The temptations of, and desires for, worldly comfort were beginning to creep into the Philippian church thus causing their own manifestations of discontentment with life in the wilderness.

As for the "διαλογισμῶν" (contentious dialogues) Paul is concerned with the disputes that were beginning to cause problems in Philippi. He even mentions Euodia and Syntyche by name in reference to these disputes which had begun to occur. The Philippians "διαλογισμῶν" (contentious dialogues) were rooted in the selfish ambition that had also begun to creep into the church. Paul speaks to this selfish ambition explicitly in 2:3-4. This understanding finds reinforcement in Luke 9:46-47 which teaches us about the relationship between selfish ambition and contentious dialogues. There we read: "Then a dispute (διαλογισμὸς) arose among them as to which of them would be greatest. And Jesus, perceiving the thought (διαλογισμὸν) of their heart, took a little child and set him by Him." Here we see that the selfish and ambitious "διαλογισμὸν" (dialogues) of the heart, their desires to be great, lead to "διαλογισμὸς" (contentious dialogues) amongst one another. Paul understands this and so speaks to both the inner heart issue (2:3-4) as well as the outer social issue (2:14). In verse 15 Paul goes on to speak about the purpose for

obeying the commands of verses 12 and 14, to work out their salvation with fear and trembling and to do all things without grumblings and contentious dialogues.

#### Philippians 2:15

Greek: ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι τέκνα θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ

Translation: in order that you may become blameless and pure, children of God without blemish in the midst of a crooked and perverse generation among whom you shine as lights in the cosmos

Paul begins verse 15 with the conjunction “ἵνα” (in order that). This conjunction is used to indicate the goal or aim of an action.<sup>65</sup> As noted above, in verse 15 Paul is indicating the purpose of the Philippians obedience to the commands of verses 12 and 14. The purpose is that the Philippians, “γένησθε ἄμεμπτοι καὶ ἀκέραιοι τέκνα θεοῦ ἀμώμητα” (may become blameless and pure, children of God above reproach). The verb “γένησθε” (may become) is an aorist middle subjunctive second person plural. The aorist tense places the emphasis on the fact of the occurrence, with no reference to its beginning or end.<sup>66</sup> The middle voice places the emphasis on the actors in the action.<sup>67</sup> The subjunctive mood is used to “grammaticalize *potentiality*.”<sup>68</sup> The point then is this: the Philippians themselves *will* “become” (γένησθε) blameless and pure, children of God above reproach *if* and *when* they obey the commands of verses 12 and 14.

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<sup>65</sup> On the conjunction “ἵνα” see Wallace, *Greek Grammar*, 676.

<sup>66</sup> On the aorist tense see Wallace, *Greek Grammar*, 557.

<sup>67</sup> On the middle voice see Wallace, *Greek Grammar*, 415.

<sup>68</sup> Wallace, *Greek Grammar*, 463. Italics original.

The first two adjectives “ἄμεμπτοι” (blameless) and “ἀκέραιοι” (pure) have similar meanings. However, Fee notes some relevant nuances to each.<sup>69</sup> He points out that the phrase here “γένησθε ἄμεμπτοι” (may become blameless) is a pluralization of the command to Abraham in Genesis 17:1, “γίνου ἄμεμπτος” (be blameless) and primarily has to do with observable conduct. In light of this connection with Genesis 17, blameless (ἄμεμπτοι) here carries the nuance of observable *covenantal* obedience toward God.<sup>70</sup> He then notes that “ἀκέραιοι” (pure) “is directed more toward the heart.”<sup>71</sup> J.B. Lightfoot adds that “ἀκέραιοι” (pure) “was used of pure wine and unalloyed metal.”<sup>72</sup> The idea then is that the Philippians would become pure in their hearts, that is in their desires and motives. The obedience of the Philippians to the commands of verses 12 and 14 is for the purpose that, and will result in, their becoming blameless and pure in thought and deed, in heart and hands.

Paul adds that they will also become “τέκνα θεοῦ ἀμώμητα” (children of God without blemish). First, it is critical to note what Paul is *not* saying here. He is not saying that *if* and when the Philippians obey the commands given, *then* they will become children of God. We become children of God through adoption by our Spirit wrought faith union with God’s Eternal Son, our Lord Jesus Christ. Adoption is not a *work* of ours, nor even a *work* of God like sanctification, but an *act* of His free grace like justification.<sup>73</sup> What Paul is saying is that upon obedience they will

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<sup>69</sup> Fee, *Philippians*, 244-245. This is contra Silva who sees here simply an instance of “stylistic reinforcement.” Silva, *Philippians*, 149. Hendricksen however agrees with Fee that the words do carry a slight nuance. Hendricksen, *Philippians*, 124.

<sup>70</sup> Fee, *Philippians*, 244-245 and 244n16.

<sup>71</sup> Fee, *Philippians*, 245.

<sup>72</sup> Rienecker and Rogers, *Linguistic Key*, 552. Quoting J.B. Lightfoot.

<sup>73</sup> Westminster Larger Catechism 74.

become children of God *without blemish* (ἀμώμητα). They will become children of God who are morally blameless, who are above reproach.<sup>74</sup>

“Children of God without blemish in the midst of a crooked and perverse generation” (τέκνα θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης) is another allusion, along with the “γογγυσμῶν” (grumbings) noted above, to Old Testament Israel. In Deuteronomy 32:5 in the LXX we read “οὐκ αὐτῷ τέκνα μωμητὰ γενεὰ σκολιὰ καὶ διεστραμμένη” (literally: not His children, blemished, a generation crooked and perverse).<sup>75</sup> One can see the clear connection Paul is making by giving attention to the underlined words above. In the LXX in Deuteronomy 32:5, God is saying of Israel that they are “not His children,” they are “blemished,” and they are “a crooked and perverse generation.” In light of the accomplished work of Christ (2:6-11) Paul now takes this language and modifies it. Now, the Philippians *are* “children of God.” Paul is then calling them not to be like Israel of old, who had no reverence and awe, who grumbled and complained, and therefore were blemished, perverse and crooked.<sup>76</sup> Instead the Philippians are to obey, to continue to work out their salvation with fear and trembling, and to do all things without grumbings and contentious dialogues that they may, unlike Israel, be children of God without blemish in the midst of a crooked and perverse generation.

Paul here applies “γενεᾶς σκολιᾶς καὶ διεστραμμένης” (crooked and perverse generation) to the surrounding pagan society, which was morally corrupt and beginning to persecute them

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<sup>74</sup> BAG, *Lexicon*, 47.

<sup>75</sup> This allusion is noted by many commentators: Fee, *Philippians*, 245., Keown, *Philippians*, 476., and Hendricksen, *Philippians*, 124.

<sup>76</sup> Keown, *Philippians*, 476.

(cf. 1:27-28).<sup>77</sup> Crooked (σκολιᾶς) here means simply curved or bent as opposed to straight.<sup>78</sup> Perverse (διεστραμμένης) here means crooked, twisted, or dislocated.<sup>79</sup> In verse 15 both words refer to spiritual and moral corruption. Like unbelieving Israel of old, the surrounding pagan society was not a straight and upright generation. They were not children of God. They were children of their father the devil (Jn. 8:44). They were a twisted generation, offspring of “Leviathan that twisted serpent” (Isa. 27:1; cf. Rev. 12).

He goes on to state that it is this dark and corrupt society, “ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ” (among whom you shine as lights in the cosmos). The prepositional phrase “ἐν οἷς” (among whom) is spatial and is thus speaking about the sphere within which the Philippians shine.<sup>80</sup> The verb “φαίνεσθε” (you shine) is a present middle indicative second person plural, meaning that Paul is here stating matter of factly that the Philippians themselves do continually shine forth. He states then that they shine “ὡς φωστῆρες ἐν κόσμῳ” (as lights in the cosmos). The conjunction “ὡς” (as) is a comparative conjunction which indicates that an analogy or comparison is being made between connected ideas.<sup>81</sup> Therefore, Paul is saying that the Philippians shine in their dark culture in a way similar to that of “lights in the cosmos” (φωστῆρες ἐν κόσμῳ). The noun “φωστῆρες” simply refers to light-giving heavenly bodies, and in particular stars.<sup>82</sup> The noun “κόσμῳ” (cosmos) is the word most often translated as

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<sup>77</sup> Fee, *Philippians*, 245. and Hendriksen, *Philippians*, 124. See also the “Audience Analysis” section of this paper.

<sup>78</sup> Keown, *Philippians*, 481.

<sup>79</sup> BAG, *Lexicon*, 188. and Keown, *Philippians*, 482.

<sup>80</sup> On the uses of the preposition “ἐν” see Wallace, *Greek Grammar*, 372.

<sup>81</sup> On conjunctions see Wallace, *Greek Grammar*, 675.

<sup>82</sup> BAG, *Lexicon*, 880.

“world” and has a wide range of usage, and thus meaning, in the New Testament, but here the meaning is that of world or cosmos in the sense of “universe.”<sup>83</sup> As noted, Paul is drawing an analogy between how the Philippians shine in a dark world (in the sense of fallen culture) and how stars shine in a dark world (in the sense of universe of cosmos).

The Old Testament background to Pauls words here at the end of verse 15 is Daniel 12:3.<sup>84</sup> There we read, “those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness, like the stars forever and ever.” Daniel is speaking in context about the last day, the resurrection from the dead. However, one certainly has to also believe that the words of Christ in Matthew 5:14, “you are the light of the world,” are also on Paul’s mind. Thus we see that what Daniel spoke about as a future “not yet” eschatological reality, Christ speaks of as a realized “already” eschatological reality. Paul clearly has the present “already” situation in mind, but as will be seen in the next verse he also has the future “not yet,” the day of Christ, in mind as well.

#### Philippians 2:16

Greek: λόγον ζωῆς ἐπέχοντες εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα

Translation: by holding forth the word of life, so that I will have a reason to glory for the day of Christ because I did not run in vain nor labor in vain.

Continuing his thought from verse 15, Paul states that the Philippians shine as lights in the cosmos, “λόγον ζωῆς ἐπέχοντες” (by holding forth the word of life). “By holding

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<sup>83</sup> Hendriksen, *Philippians*, 124-125n106.

<sup>84</sup> So also Fee, *Philippians*, 246., Keown, *Philippians*, 483., and Hendriksen, *Philippians*, 124-125n106.

forth” (ἐπέχοντες) is a present active participle, once again indicating that this is a continual action on the part of the Philippians. There is some debate among translations and commentators as to whether this participle should be rendered as “holding forth,” or as “holding fast.” Both renderings make good sense and have their defenders as Hendriksen notes in detail.<sup>85</sup> Nevertheless the rendering “holding forth” in the sense of “displaying” is to be preferred on contextual grounds. Two main reasons support this. First, Paul is concerned in the letter with the Philippians corporate witness in the world (cf. Phil. 1:27-28). Thus there is an evangelistic-missionary concern which the idea of “holding forth” or “displaying” fits better with. The second reason is that Paul has just drawn an analogy between the Philippians and the stars in the sky. Stars do not shine by “holding fast” their light, but by “holding or shining forth” their light. Therefore, in light of the evangelistic concern and the analogy Paul makes, “holding forth” is to be preferred.

There is another relevant point to make concerning this participle: it is to be understood as a participle of means.<sup>86</sup> That is, Paul is telling the Philippians *how* it is that they shine as lights. They do it *by* holding forth or *by* displaying “λόγον ζωῆς” (the word of life). In Phil. 1:14 Paul uses “λόγον” (word) in reference to the gospel. The genitive noun “ζωῆς” (of life) is here to be taken as a genitive of product.<sup>87</sup> That is, “life” is the product of “the word.” The gospel “word,” produces “life.” As we know from elsewhere in the scriptures, believers are “born again,

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<sup>85</sup> Hendriksen, *Philippians*, 125-126n107.

<sup>86</sup> On participles see Wallace, *Greek Grammar*, 628-630. The two regular criteria for a participle of means are met here: 1. The participle follows the verb, which here is “φαίνεσθε” (you shine); and 2. the verb is vague requiring further explanation in some way. How does one shine? Another example of a participle of means used by Paul in the immediate context of our passage is in Phil. 2:7. There we read that Christ “emptied” Himself. Paul then follows this with a participle of means explaining *how* Christ “emptied” Himself. Paul states that Christ did so *by* “taking the form of a servant.” That is, *by* becoming incarnate.

<sup>87</sup> On genitives see Wallace, *Greek Grammar*, 106-107.

not of corruptible seed but incorruptible, through the word of God which lives and abides forever ... Now this is the word which by the gospel was preached to you” (1 Pet. 1:23, 25b).

As noted, Paul is concerned here with the witness of the Philippians, and specifically with their life witness. The gospel is a message which must be transmitted by words (Rom. 10:14-15). Nevertheless, the gospel must also be lived out. Our lives are a critical component of our overall witness in and to the world (cf. 1 Thess. 4:10-12; 1 Pet. 3:1-2). We are not only to share the gospel with words but to “adorn” it in all things (Tit. 2:10). As noted above, Paul certainly has in mind Christ’s words from Matthew 5:14-16. Silva, noting the connection between Paul’s and Jesus’ words, calls Matthew 5:14-16 “the best commentary on Paul’s words.”<sup>88</sup> Jesus’ emphasis in that section is on the life witness of believers. After stating that believers are now the light of the world, He goes on to say, “let your light so shine before men, that they may see your good works and glorify your Father in heaven.” Believers shine forth as lights in the world by good works, which is to say, by displaying the word of life in their life.

Paul ends verse 16 by stating, “εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα” (so that I will have a reason to glory for the day of Christ because I did not run in vain nor labor in vain). These final words are to be understood as bringing to a close the purpose clause which began with “ἵνα” (in order that) in verse 15.<sup>89</sup> There, Paul began to give the purpose for the Philippians obedience to the commands of verses 12 and 14. The purpose he noted was “so that” they would become “children of God without blemish.” Here he adds a purpose to that goal which is personal. The added purpose is “εἰς καύχημα ἔμοι

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<sup>88</sup> Silva, *Philippians*, 147.

<sup>89</sup> Fee, *Philippians*, 248.

εἰς ἡμέραν Χριστοῦ” (so that I will have a reason to glory for the day of Christ). The preposition “εἰς” can refer to both purpose and result. The two are hardly distinguishable when God is at work (Phil. 2:13; also 1:6), because whatever God purposes results, and whatever results does so because God purposed.<sup>90</sup> Thus the Philippians becoming children of God without blemish is for the purpose that, and will result in Paul having a reason to glory for the day of Christ. The noun “καύχημα” (glory) means to have a reason or ground for boasting or rejoicing.<sup>91</sup> The day of Christ will be a day of glorying (cf. Rev. 19:7-9). Paul is saying that on that day of glorying and rejoicing, his ground and reason to do so will be the obedient Philippians (cf. 1 Thess. 2:19).

Paul ends verse 16, “ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα” (because I did not run in vain nor labor in vain). The conjunction “ὅτι” (because) is causal here.<sup>92</sup> Thayer notes, “it is added to a speaker’s words to show what ground he gives for his opinion.”<sup>93</sup> Paul’s ground for glorying at the day of Christ will be that he “οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα” (did not run in vain nor labor in vain). It was noted above that Paul’s ground for boasting would be the obedient Philippians. Nothing essentially different is being said now. What Paul is saying is that the obedient Philippians will be the proof that he in fact did not run nor labor in vain. To state it another way, Paul will glory on the day of Christ that he did not run nor labor in vain, and the proof of that will be the obedient Philippians. The two grounds are simply two sides of one coin. The two verbs “ἔδραμον” (run) and “ἐκοπίασα” (labor) are both aorist active indicatives. This means that they are in reference to a snapshot of time instead of to an ongoing period of

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<sup>90</sup> On the uses of “εἰς” see Wallace, *Greek Grammar*, 369.

<sup>91</sup> BAG, *Lexicon*, 427. Also Mounce, *Dictionary*, 1187.

<sup>92</sup> On conjunctions see Wallace, *Greek Grammar*, 674.

<sup>93</sup> Joseph H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Peabody: Hendrickson, 2017), 459-460.

time.<sup>94</sup> Paul is speaking about the period of his apostolic ministry and his work during that time. Run (ἔδραμον) here means “to exert oneself to the limit of one’s powers to go forward.”<sup>95</sup> Labor (ἐκοπίασα) here means “to work hard, toil, strive, struggle.”<sup>96</sup> He adds an adjective to each “κενὸν” (vain). The word means “without result, without profit, without effect, without reaching its goal.”<sup>97</sup> Paul is stating that the obedient Philippians will be his proof and ground for glorying on the day of Christ that he did not spend, nor was he spent, without profit.

Lest one think that Paul’s glorying is in any way self serving we would do well to recall his words in Romans 15:18, “For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient.” Paul understands well that he is ultimately an instrument in the hand of the Christ. He knows that the same God who is producing the willing and the working in the Philippians is also at work in him in order to accomplish His redemptive purposes. Also, Paul just condemned “κενοδοξίαν” (vain-glory), that is empty self glorifying, in 2:3. Thus we can only understand Paul’s desire to glory on the day of Christ as humble selfless glorying and boasting in others. On the day of Christ Paul will glorify and magnify the work of Christ in him, and he will glory and rejoice in his beloved Philippians and in what God did in and through them.

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<sup>94</sup> Wallace, *Greek Grammar*, 555.

<sup>95</sup> BAG, *Lexicon*, 833.

<sup>96</sup> BAG, *Lexicon*, 444.

<sup>97</sup> BAG, *Lexicon*, 429.

## Summary

We can summarize by giving a paraphrase of Paul's words in Philippians 2:12-16. Paul states that because God is at work in them producing their willing and their working for the sake of His good pleasure, the Philippians are to, and are able to, continue to obey the Lord *with* fear and trembling. They are to do all things *without* complaining and disputing, *so that* they may become children of God without blemish in the midst of a dark and corrupt world, amongst whom they shine as lights *by* displaying the word of life in their life. Their becoming children of God without blemish is for the purpose of, and will result in, Paul having grounds to glory at the day of Christ because their obedience will be proof that his ministry to them was not without effect and profit.

## Theological Analysis

There are two major areas of our theology to which Philippians 2:12-16 contributes which will be noted briefly now. The first area is that of the relationship between sanctification and good works. The other, related yet distinct, area is that of the relationship between primary and secondary causes.

As for the relationship between sanctification and good works we have seen above in verses 12 and 13 that the work of God is prior to our work, indeed it is prior even to our desire to work. Thus we must not understand God's work and our work as in any way equal. Also, we should be careful to always clearly distinguish, as our confession does, between sanctification and good works. Moreover, we should keep crystal clear that our good works are not to be understood as our part or our work in the process or work of sanctification. Sanctification,

properly speaking, is the work of God alone, and by that work of God we are enabled to obey His commands, to walk in good works.

The relationship between primary and secondary causes is also spoken to in our passage. Paul sees absolutely no tension between God's necessary prior work and our responsibility to be diligent in our work. Paul does not see the prior and primary work of God in us as doing violence to our wills, nor as taking away the liberty of our subsequent and secondary work.<sup>98</sup>

Professor John Murray offers an outstanding summary of the theology of Philippians 2:12-13 which speaks to the relationship of God's work (sanctification and primary) and our work (good works and secondary):

"...no text sets forth more succinctly and clearly the relation of God's working to our working. God's working in us is not suspended because we work, nor our working suspended because God works. Neither is the relation strictly one of co-operation as if God did his part and we did ours so that the conjunction or co-ordination of both produced the required result. God works in us and we also work. But the relation is that *because* God works we work. All working out of salvation on our part is the effect of God's working in us..."<sup>99</sup>

However, not even Professor Murray summarizes the relationship between God's work and our work as well, or at least not as beautifully, as Westminster Confession of Faith 16.3:

"Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, beside the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will, and to do, of His good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them."<sup>100</sup>

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<sup>98</sup> See Westminster Confession of Faith 3.1 and 5.2.

<sup>99</sup> John Murray, *Redemption Accomplished and Applied* (Grand Rapids: Eerdmans, 2015), 157. Emphasis original.

<sup>100</sup> Westminster Confession of Faith 16.3. Philippians 2:12-13 is listed as a supporting text.

## Sermon Outline and Applicatory Meditations

### I. Work it Out!

You have seen above that Paul's call in verse 12 to work out your salvation is synonymous with a call to continue to diligently obey. Paul stresses in verse 12 as strongly as he can, with his choice of words and use of grammar, your responsibility to diligently obey. You have also seen that by those words Paul has in mind the kind of diligence that characterizes an olympic athlete. You are to press, you are to reach, you are to strive for holiness. You are to pursue holiness like an olympic athlete pursues a gold medal. You are to do all of this with fear and trembling. You are to go about working out your salvation with a child-like fear of being displeasing in your Father's eyes, in light of who He is and what He has done for you. He is the Holy One. He is your Father who gave His only begotten Son that you may not perish but have everlasting life.

These are strong and demanding words that Paul gives in verse 12. If you and I are honest, all too often they do not describe us. All too often we do not conform to these words. All too often our journey down the path which leads to the heavenly city looks more like a ride down a lazy river than it does an olympic race. Paul reminds us here that it ought not be so! Upon grasping the force of these demanding words you likely are brought to your knees as you wonder "How, How can I?" Because you see, you do love the Lord. You do desire to obey Him. You do want to be pleasing in your Heavenly Father's eyes! So you cry out "How?"

Paul answers your question in verse 13. Just as strongly as he stated the command of verse 12 he states the gospel truth of verse 13. Paul's answer to your "how" question is "God it is!" That is, you are able to strive after holiness, to diligently work out your salvation because

God is at work in you to will and to work. That means even your desires and choices to do good must be attributed to the gracious and powerful work of your God. Paul adds that God does this for His good pleasure. How humbling! How comforting!

Now you may have noticed above in Westminster Confession of Faith 16.3 that it states, after summarizing the truth of God's work in us, that believers are not "hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them." You are to be diligent in stirring up the grace of God that is in you. But how do you do that? I'll tell you. You diligently stir up the grace of God that is in you by making diligent use of God's means of grace for you. You must participate in public worship. You must daily read the scriptures. You must daily engage in personal prayer. It is by the diligent use of these means of grace that you diligently stir up the grace of God that is in you. So I ask, are you diligent? Are you as diligent in growing in holiness as you are about growing your bank account, your retirement account, your business? If someone were to have a report of all the facts about your participation in public worship, your habits of personal bible reading and prayer over these past few months, would the facts of that report indicate diligence or negligence?

These are hard questions! But praise be to God that this is how He works in you. He examines you by His word, and as you are examined you are brought to see clearly your sin, your failures, and your inadequacies. You are then driven anew to the cross of Christ, and there you praise Him that He has pardoned a sinner such as you, and that He has clothed you in the righteousness of Christ. You are then stirred up to repent of any negligence and to endeavor after new diligence. And then you pray to Him. You pray for the grace to do so, and what does He tell

you in His word? “God resists the proud, But gives grace to the humble” (Jam. 4:6). Dear saint, that is a promise to claim. I urge you to do so!

## II. Light it Up!

After calling you to work out your salvation with fear and trembling Paul goes on to call you to do all things without complaining and disputing. Having seen above that to complain means to express discontentment, and that disputing is in reference to contentious disputes rooted in selfish ambitions, I want you to note that both complaining and disputing are heart issues. The presence of one or both reveals a heart that is ultimately at conflict with God. Both reveal that you have set your heart on other gods. You have made idols in your heart. For if you are complaining, if you are expressing discontentment as did Israel of old, it is because the comforts and things of this world have become your gods. If you are contentiously disputing with others it is because your own way, your selfish ambitions have come to rule in your heart. You are worshiping the god of self, and in the moment you are contentiously disputing you have exalted yourself to the throne of your heart, and no one, not even God Himself had better challenge your authority. If and when you are complaining or disputing you are revealing that your heart is not in love with God and neighbor, but with world and self. If and when this occurs, you must repent of your sin. You must pray to the Lord that He would, and simultaneously seek yourself to, expel those sinful affections out of your heart with an increased love for Him and for neighbor.

Paul closes by giving the purpose, the why, behind the what of verses 12-14. You are to work out your salvation with fear and trembling and to do all things without complaining and disputing so that you may become children of God in a dark world amongst whom you shine as lights in the world. Paul is concerned with your witness in a dark and corrupt world. You are to

shine by walking in the commands of verses 12 and 14. You are to take holiness seriously so that your lives bear witness to the Holy God. You must not complain and dispute. For if you complain, what you are telling the world is that God is not good! No matter what you say you believe, if you express discontentment then your witness to the world is that you don't really believe that God works all things for the good of His people. Dear saint, at minimum, if you complain, what you are telling the world is that even if you believe God is good, He's not good enough for you! You must have something more! You must have something from the world, some comfort, some thing. For you it must be God plus the world to make your heart content.

If you are contentiously disputing because you cannot get over your own self, your own selfish ambitions, then you are distorting the gospel of the humble-minded Savior; the humble-minded Savior who emptied himself by taking the form of a servant and going to the cross as a substitute for sinners. If you dispute then you distort that gospel. May it never be!

Dear saint, you have been told what to do in the exposition of this passage. You are to diligently obey the Lord, to work out your salvation with fear and trembling, and you are to do all things without complaining and disputing. However you have not only been told what to do, but how to do it. You are to diligently stir up the grace of God in you by making diligent use of God's means of grace for you. When you complain or dispute, you are to repent and pray to the Lord that He would expel from your heart the love of world and self and give you a greater love for Him and for neighbor. Lastly, and most importantly, you have been told that by God's grace you are able to do these things. The gospel dear saint is certainly not less than the wondrous doctrine of justification by faith alone, but it is more. The gospel also transforms. It not only clears the guilt of sin, but breaks the power of sin. God gives you His Spirit, not only to enable

you, but as Ezekiel tells us, to *cause* you to walk in His commandments and to do them (Ezekiel 36:27). Dear saint, if you are in Christ, then I know that you desire to obey Him. I hope that you are encouraged by this passage. For you have been reminded that He works in you to enable you to obey Him, and when you do, you shine as the lights of the night sky and so glorify your Father in heaven. Praise be to our great God!

## Appendix A: Outline of Philippians 2:12-16

- (A) Therefore my beloved,
  - (B) **just as** you have always
  - (C) **obeyed,**
  - (D) not as in my **presence** only
  - (B1) **but now**
    - (D1) much more in my **absence,**
    - (C1) **work out** your own salvation
    - (E) **with** fear and trembling
    - (F) because
      - (G) God it is who
      - (H) is producing in you,
      - (I) both
      - (J) to will and
      - (J1) to work,
      - (K) for the sake of
      - (L) His good pleasure.
  - (C2) **Do** all things
    - (E1) **without** grumblings and contentious dialogues.
    - (M) in order that
      - (N) you may become
      - (O) blameless
      - (O1) and pure,
      - (O2) children of God without blemish
      - (P) in the midst of
      - (Q) a crooked
      - (Q1) and perverse generation
      - (R) among whom
      - (S) **you shine**
      - (T) as lights in the cosmos
      - (S2) **by holding forth**
      - (U) the word of life,
      - (V) so that
        - (W) I will have
        - (X) a reason to glory
        - (Y) for the day of Christ
        - (Z) because
          - (AA1) I did not run in vain
          - (AA2) nor labor in vain.

## Appendix B: Word Study of εὐδοκία

The word “εὐδοκία” (good pleasure) appears in Philippians 2:13 as seen below:

ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

The word “εὐδοκία” (good pleasure) is used eight other times in the New Testament outside of Philippians 2:13.<sup>101</sup> Its lexical range of meaning is that of good will, favor, good pleasure, wish or desire.<sup>102</sup> It is found only ten times in the LXX and it translates the Hebrew word יָצַד.<sup>103</sup> The Hebrew word “יָצַד” has the following lexical range of meaning: “favor of a king ... desire ... what is acceptable ... good understanding ... liking ... arbitrarily without permission ... favor of God, or favor granted by God to men in blessings.”<sup>104</sup> Brief comments will now be made about its 8 New Testament occurrences.

In Matthew 11:26, “εὐδοκία” is used in reference to the *pleasure* of the Father in revealing the hidden things of the gospel to babes. In Luke 2:14, “εὐδοκία” is used of God’s *disposition of grace and goodness* toward men in relation to sending His Savior-Son into the world. In Luke 10:21, “εὐδοκία” is used in the same way as in Matthew 11:26, as Luke 10:21 is a parallel verse. In Romans 10:1, “εὐδοκία” is used to refer to Paul’s *deep desire and longing* for Israel to be saved. In Ephesians 1:5 and 1:9, “εὐδοκία” is used in reference to the *good pleasure* of God’s will and purpose. In Philippians 1:15, “εὐδοκία” is used in reference to the *good heart*

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<sup>101</sup> George V. Wigram, *The Englishman’s Greek Concordance of the New Testament* (Peabody: Hendrickson, 1999), 322.

<sup>102</sup> BAG, *Lexicon*, 319-320.

<sup>103</sup> Kittel, *TDNT Vol. 2*, 744.

<sup>104</sup> William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Eerdmans, 1971), 345-346.

*motivations* of some of those who preach Christ. Finally in 2 Thessalonians 1:11, “εὐδοκία” is used with reference to the *good pleasure* of God in His good work in believers.

As Kittel notes, Ephesians 1 offers the most helpful use of “εὐδοκία” for distinguishing it from other similar words like “θελήματος” (will), “προέθετο” (purpose), and “βουλήν” (counsel).<sup>105</sup> Why is Ephesians 1 so helpful? Well, though these four words are synonyms, the “cumulative description” of God’s decree in Ephesians 1 “demands that ‘εὐδοκία’ should be seen as expressing a special side of this pre-temporal resolve of the divine will.”<sup>106</sup> As is seen in the New Testament uses of “εὐδοκία” noted above it always has reference to a *disposition of goodness*. Thus, the special side of the divine decree being brought out by “εὐδοκία” in Ephesians 1 is the dispositional side of God’s will — God’s will of disposition in salvation. We see then that Kittel’s definition of “εὐδοκία” as “God’s gracious resolution to save” used above in the exegetical analysis is sound in light of the overall use of the word in the scriptures.

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<sup>105</sup> Kittel, *TDNT Vol. 2*, 747.

<sup>106</sup> Kittel, *TDNT Vol. 2*, 747.

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